A FAMILY NEWSPAPER, devoted to Religion, Education and General news; under the control of the General Association of California.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

## TOUCH THEM TENDERLY.

O touch them tenderly: they fell
In the harsh storm of shot and shell,
When, like a vast Plutonian bell,
Rang the responding air
To artillerean thunder-strokes,
Shivering a chained nation's yokes,
The steepling pines and spreading oaks
Fell with the soldiers there.

Touch tenderly those sons of Mars;
Wrap Sedgwick in the flag of stars;
Sponge the brave blood from Wadsworth's scars,
Through which his spirit fled
From honor here to glory where
The banner blue in fields of air
Is bright with stars forever fair,
Without the stripes of red.

Touch tenderly the living braves;
Blessed be the gentle hand that saves
A hero! while our banner waves
The loyal heart will beat,
With quicker pulses where they tread,
Bind softly the poor wounds that bled
Where the wild flowers their odors shed,
Making the free air sweet.

Touch tenderly the gallant men,
Who smile at their red wounds, and then
Ask to be ordered back again,
To join the fight anew;
To go where Grant and Sherman lead!
To follow Butler, Sheridan, Meade;
To watch and march and charge and bleed
Where waves the starry blue.

Touch tenderly the man whose life
Is dear to mother, sweetheart, wife,
Whose blood was poured out in the strife
Of liberty with crime;
For braver than the spartan band
Are the defenders of the land,
Who like a living bulwark stand,
Each crowned with deeds sublime.

## EDITORIAL VISITS.

Up beyond the Northern mines of the Sierras, high among the cold, rugged, towering mountains, a day's journey or more east of Downieville, and reached by difficult trails along rocky hill sides, and across great cañons, are various fine, magnificent depressions, called valleys, hidden away from the rest of the world as if designed to be eternal retreats from the wars and tumults of the nations, surrounded by lofty walls varying to half a mile and more in hight, they can be entered as left by carriages at only a few places, and then often with great difficulty. But once entered by civilized man and improved, they become some of the most lovely, romantic portions of the earth's surface. The first of all, then, called Sierra Valley, and the most northern, is the largest; of irregular form, with many branches extending as beautiful vales into the overhanging mountain side, or varied by high jutting spurs that shoot out far towards the center, the whole differently estimated for size, as from six to fourteen miles in width, and from twenty-five to forty in length. If appears to the eye nearly as level as the surface of a lake, covered with rich grass, yet in reality, it descends just enough to give a gentle current to the many pure bright water streams which in great numbers flow into and across it from two sides. The most of it has been taken up by actual settlers in 160 acre farms, and regular permanent improvements made as for farms for life. We saw here fine crops of wheat, barley and oats, but the lands are best adapted for the raising of hay. For this some have broken up the natural soil and sown the regular Timothy of the East, which seems to grow more luxuriantly than any we ever saw in Ohio. Certain kinds of vegetables also appear to grow exceedingly well, but for others, as also for fruits, it seems they are almost sure to be destroyed by frosts, which are often severe as early as the tenth of September. Dairying must therefore ever be the principal business of the people together with raising hay for the Nevada state mining markets. Splendid timber is also found on the mountain sides west and south of this valley; but on the east and north all the desolate aspects of the vast mineral state at the east commence, and not a tree or shrub is to be seen. To the south the valley is accessible by a way or road branching off from that of the Henness Pass. Also on the north-east over a slight ridge not over thirty feet in hight at one point, it is connected by a good road with Long Valley through which runs a fair stage-road towards Virginia City.

We know of no other points at which wagon-roads at present enter this great valley. The intellectual and moral character of the inhabitants we should judge to be superior to those of California settlements in general. There are two or three public schools in the valley, two Sabbath schools, and there are four places at which there is occasional preaching, at least as often as once a month.

Winter snows here are rarely over two feet deep and lying on the ground not often over two months, but upon the mountains to the west they are often ten or fourteen.

The waters of this valley are drained by the Middle Feather river, which, forty miles to the north, breaks its way by a mighty cañon through the Summit Range of the Sierras to the west.

We left this fine large valley by passing over a number of moderately elevated ridges to the northwest along a mule trail, through a densely timbered region, mostly of pine for some nine miles, and came down into a rich, long, romantic valley called Mohawk, but generally only wide enough for one good farm. The rich grass here makes this an admirable stock raising region, for which the valley is mostly taken up, scattering the people too far apart for any society purposes, so that they have no schools, churches, or even a post-office. The mountains overhang this valley in a most grand and magnificent manner, especially on the west rising, broken ridged, towering in peaks from three to six thousand feet, often too steep to be ascended by a footman.

Nine miles down this valley to the northwest, the hills so crowd upon it that it becomes a regular cañon, with no more cultivatable land for a hundred and fifty miles. From the foot of this valley a wagon road has been worked, rising the mountain side to the north, which takes one some eighteen miles through three or four other beautiful, smaller valleys, lying on other branches of the Feather river, and at length the head of a third large valley was entered, called American. This seems rather to surpass all others in romantic beauty and richness of soil. Though very level in general, it is yet of a shapeless form, branching in all directions; itself crooked, angling, and inflected, with lofty mountain spurs shooting out into it, till as you think you have seen the whole, new portions open before you round a point, and you find a small part only has been viewed. The mountains and hills are covered with noble pine trees down to their foot, where the green grass commences extending as a carpet over the whole valley. A portion also of the level ground is occasionally taken up by trees forming a lovely forest. A fine village, called Quincy, the shiretown of the county, is located near the center of the valley, though at an edge, for a high mountain rises at once from the back portion of the town. It is a quiet, pleasant, healthy, and to appearance out-of-the-world place, walled around as the whole valley is with lofty ranges and spurs from a quarter to a half mile in hight. They have here a good school, and in different parts of the valley two or three other ones. But we heard of no place in the whole county where there is a single settled minister of any denomination, or where the people regularly meet for divine worship, though we believe there are a few Sabbath-schools. Yet the people, in the full, usual proportion, desire the administrations of the gospel. Beyond are other fine and perhaps larger valleys, but we did not visit them. Altogether we enjoyed much our trip through this high, wild, beautiful region, and are sure it must always contain a large population of intelligent, enterprising, independent and healthy people. We shall revisit them with pleasure, not only for the splendor of their mountain region, but also because of the many who seemed to value the opportunity of securing such a staunch, able, and Christian paper as the PACIFIC.

S. V.

## SUGGESTIONS TO A PASTOR.

MY DEAR PASTOR.—You have told me (what has been becoming more sadly apparent for many months past,) that you are not supported as a minister of the Gospel ought to be; that your salary, based on the miserable principle of voluntary contributions, has diminished, and your congregation so dwindled as to offer but small encouragement for the preparation of written sermons, almost compelling you into a train of crude extempore discourses by their irregular attendance and want of interest.

Will you allow me (since the wisest man may learn from the simplest, on one subject, at least, viz: *himself,*) to offer, in all meekness and love, a suggestion as to the cause of this, so far as the cause may lie with you? With the narrow prejudices of others, the easy excuses for neglecting public worship, the childish dislikes, we are both sufficiently acquainted. But it cannot be supposed that you know so well as another, how men regard you, and what hindrances there are in your own course to an effective influence over them.

I believe the trouble is simply that you devote too much attention to politics. I hear no other complaint against you; I know of no other flaw in your conduct as a knight of the cross. Let me disclaim, in the outset, any sympathy with the common hue and cry against preaching on political subjects. There can scarcely be a subject affecting the welfare of men which has not a right of attention from the pulpit. *Nihil humanum alienum ab eo puto.* The trouble comes only when politics occupy a minister's mind not merely as a thing covered and included, with all other things, by religion, but as a matter of equal importance and urgency with religion.

I know that no ambition for prominence or applause has tempted you; if you have lent too much interest and time to conventions and elections, it must have been because you saw what seemed a higher duty there. Visions, not of fame, but of a farther reacting influence for good, must have been your temptation. Can it be that you see a wider field or a higher vocation in managing the machinery of State-craft and party, than in serving as a priest of the religion of God?

Your mind is peculiarly fitted for the ministry in this day, and especially in our western civilization, by its philosphico-practical tendency; its power of reducing abstruse principles to actual practice—crystalizing metaphysics into the morals of every day. Admitting that the same intellectual constitution would make you a statesman—so would the deft touch of the artist hand make a successful pointer of pens, or pin-maker, but the high faculty has no right to stoop to the lower uses. The political relations of man, his duty as voter and citizen, are on a lower plane, and narrower than those of which you are the appointed guardian. The laws are of small importance compared with the moral tone of communities, and this is moulded not from without by the restrictions of legislators, but from within the hearts of individual men and women. Social welfare is not an iron casting, but a growth and blossoming from an inward vitality, as flowers grow and blossom. The republic is well governed not when this party or that policy rules, but when the sense of duty is planted firmly in separate men; and on that spring your finger lies.

The laws look only to the protection of property, and of life; your office is to protect that inner life of which the other is but the husk and shell. The statesman looks to it that men are proper members of this temporary society; yours is the regal privilege to fit them to be citizens of the boundless future.

After all our wrangling over forms and systems,

"What know we nobler than the soul?"

what are the trumpery of office and government, compared with the motives and aims of individual minds? Plato would be Plato, and Judas would be Judas, and Paul, Paul, whether under the Roman eagles or the stars of the Republic. What matter is it who fill the offices, if wisdom and goodness fill the soul of the majorities? Not what politics, but what men are, is the question behind the fates.

He who has it to decide, or to influence, how men shall love, and aspire, and pray, descends to a lower field in managing how they shall vote; and he who deserts a high trust for a lower one does a dangerous thing.

Your political work intrudes upon the work of religion, breaking in as the clash of machinery jars in upon the stillness of the Sabbath; it distracts your mind, rifles you of your time, prevents a wholeness of soul in the pulpit, prayer-meeting or Sunday-school, puts extempore in the place of written sermons, and alienates many, not alone from you, but through you, from the Highest.

Affectionately your friend, E.

GOLDENVILLE, Nov. 20, 1864.

## DR. HEDGE ON NATURALISM.

Christianity has nothing to fear from criticism. Nevertheless, it should be understood that, whilst there is a criticism which is quite legitimate, whatever may be destroyed by it, there is also a criticism which is not legitimate—not because it is destructive, but because it mistakes its method and its objects, and applies its market scale to matters which are incommensurable. The one is a criticism of authors and of books, the other of ideas and beliefs—a criticism of the letter and a criticism of the spirit. Take an analogy from ancient literature. Suppose you could disprove the genuineness of the Phædon, or of any Greek or Latin work of high repute which treats of the immortality of the soul; or, admitting their genuineness, suppose you could refute (which would not be difficult) the arguments employed in those writings, would that settle the question of immortality? Independently of the Christian revelation, and all other revelation, if these were the only books which treat of the subject, would their inadequacy settle the question? The books may be spurious, the reasoning poor, but the doctrine of immortality is independent of literature and logic. I never read a treatise of the many that undertake to demonstrate the being of God, which did not seem to me very inconclusive—more apt to raise doubts than to allay them. But the truth of theism is nowise impaired by the weakness of the arguments and adduced in its support. So in Christian theology it is one thing to set aside books, to prove them spurious, to point out flaws in the reasoning and testimony of the writers, and quite another thing to reject the ideas or the facts represented and attested by them. Prove if you can that the fourth Gospel is not an apostolic, but a later production; that its doctrine had been anticipated by an Alexandrian Jew; it would not follow that the doctrine is not true or the writing uninspired. It is truth that makes inspiration, not inspiration truth. Disprove the validity, as testimony admissible in a court of law, of all the statements in the New Testament concerning the resurrection of Christ. The fact itself is not, therefore, disproved. The fact is beyond the reach of that kind of criticism. We may hold, with Hume, that a miracle is unsusceptible of demonstration, and we may see good reason for not believing in this or that particular miracle, in the form in which it is presented in the record. But to treat all miracles as fable; to rule out of the record whatever contradicts the ordinary course of human experience, retaining the rest; as to set aside the whole as unhistorical because of this element in it, is merely wilful, and as unphilosophic in principle as it is contrary to sound criticism.

I am well aware of the difference between historical and abstract truth, and am far from placing the immortality of the soul or the being of God on the same ground with the miracles and resurrection of Christ. The analogy touches the one point only of indemonstrableness. I maintain that defective evidence and imperfect demonstration are not conclusive against doctrine or fact.

The truth of the evangelic history rests on different evidence, and carries a different degree of certitude from that which belongs to the primary truths of religion. But these are no more impregnable than those, if scepticism happens to call them in question. It is prejudice or arbitrary partiality, not logical necessity, that causes denial to stop with the Gospel. Mr. Theodore Parker, whose honest and abounding zeal was early enlisted on the negative side, and with whom impatience of dogmatic authority and ecclesiastical tradition became a controlling principle of thought, could see no exceptional quality in Christ, but remained to the last a devout theist. His sermons on theism have been pronounced the least able of his productions. They suggest the suspicion that unconsciously the stout reformer was held to this belief by the want of a resting-place and base of operations as a controversialist and preacher, rather than by intellectual conviction; that his theism was not a philosophic apperception, but a moral determination, with as much of will and of taking for granted in it as in most men's Christianity.

An English disciple of Mr. Parker, in a recent publication, in which she criticises the theological position of different ecclesiastical parties in England, and in which an uncompromising radicalism is graciously relieved by a deep and tender piety, rejects historical Christianity as obsolete traditionalism, whilst she sweetly invites the religious sentiment of the nation to rally around theism—that being, in the estimation of the writer, an inexpugnable fortress, because a universal intuition of the soul. The unsuspecting confidence with which she cherishes this position, the innocent unconsciousness of any possible undermining of this stronghold, the exhortation to theists to pray as Christians use, the regretful wonder at their neglect so to do, are very touching. Yes, if theism would but pray and be a religion! If, when Christ is taken out of it, Christianity would but remain, how "nice" it would be! The cathedral of St. Paul's might then become a Church of "Intuitive Morals," and Westminster Abbey a Chapel of Pure Reason; as Agrippa's Pantheon became the St. Mary and Martyr's Church of Christian Rome.

Strange that the fact of a prayerless theism could ever become a rallying-point of popular religion, or whether the religious sentiment could ever change its relation from that of guardian to that of ward. The religious sentiment, embodied in traditional religion has been the guardian of theism hitherto; and, should popular religion fail, so far from affording protection in its turn, it is doubtful if the theism itself would survive.

The fact is, theism is also a tradition, and not, as is claimed, a universal intuition of the soul. It is no more a universal intuition than the Holy Ghost is a universal intuition; than miraculous mediation is a universal intuition. It is the intuition of such souls only as happen to come within the range of that particular pencil of light with which Hebrew tradition has streaked the world's history. The larger portion of the human family have always been, and are still, without that illumination and without that idea; and he who fancies that outside of this historic beam he would have had the idea of God which he now has, confounds traditional experience with original intuition.

I will not say that absolutely there is no revelation of God which is not historical. Here and there, in cases of exceptional intelligence or exceptional holiness, individuals have attained to a theism independent of Semetic tradition. For there is a "light which lighteth every man that cometh into the world." But scarcely in one of a hundred million does this light suffice to show the God of the monotheistic religions. The idea of one only God, self-existent, almighty, wise, and good, Creator and Father of all, is a Hebrew tradition. The conceptions which stimulate this idea in other faiths, will be found, on closer inspection, to have but little affinity with it.

On the whole, the belief in a personal, sole God, so essential to human well-being, is committed to the charge and trust of historical religion. I do not believe it is capable of any social embodiment, of any organized existence, of any existence at all, except as a rare and fitful experience of the private soul, independently of that tutelage. The speculative intellect, uncontrolled by religious faith, unquickened by moral sentiment, the intellect in its own unbiassed action, does not necessarily—I think I may say does not readily—incline to that belief. Science, if I rightly interpret its recent voices, is less and less disposed to adopt it as the best solution of the problem of creation. On the contrary, I suspect that, of those who have lapsed from the faith in historical religion, the majority are atheists. "Our cultivated men," said an eminent and not illiberal German to me some seventeen years since, speaking of the prospects of the nation just before the revolutions of 1848—"our cultivated men have lost the consciousness of God." The augury which he drew for the future of Germany from that circumstance was not a favorable one.

Whether science in some future development may not to some extent supply the place of popular religious ministrations, is a question I shall not discuss. The thing is conceivable only on condition that science shall have reached the same certainty in matters pertaining to the social and moral well-being of man to which she has arrived in astronomy and chemistry—that the laws of the soul and of human relations shall be as well understood as the laws of elemental structure find mechanical motion. But whether philosophic theism or intuitive morals can ever supply the place of religion, is a question on which I, for one, have no doubt whatsoever. The first and most essential requisite in popular doctrinal ministration, in any preached gospel, Christian or not Christian, is authority. And authority sufficient for such ministration is derivable only from one of two sources—a supposed divine communication from whose record the preacher draws, or, failing that, unquestionable and unquestioned scientific certainty. In concrete terms, the Bible or the mathematics. Personal authority, the authority of the individual preacher for those whom he addresses, is something. When reinforced by character, ability, and long experience, it is much. But that personal authority is based on the supposition of some other ulterior authority, on which the preacher rests, and whose exponent he is. Take away that, and, with all his weight of character, his authority would shrink perceptibly. The authority of a young man just entering the ministry, who shall be understood to speak from no warrant but his private opinion, with only his own talent, or his own conceit to back him, cannot be exactly measured, but we are safe in placing it somewhere in the neighborhood of zero.

The Bible or mathematics as the basis of preaching—in the long run it must come to that. Either of these represents a valid and intelligible principle; nothing between them does. Either of these stands for authority; nothing between them does. Even now I should say that the graduate of the scientific school is better qualified to be a preacher of righteousness to his fellow men than the graduate of the Divinity School, whose three years of theological study have weakened instead of strengthening his faith in the Gospel and all Christian traditions, and have brought him to accept, as the solution of the great historic and miraculous fact of Christianity, the theory thus stated by a recent critic—that, eighteen hundred years ago, in Galilee and Judea, on the shores of Tiberias and round about Jordan—"nothing happened." Hence these wonderful writings whose inspired breath still perfumes the church and the closet with the incense of holiness. Hence the tragedies of the Roman amphitheatre. Hence the life of solitude and prayer of countless saints. Hence Peter's "wondrous dome," and Dante's immortal verse, and a winter landing of the Puritans on the outside of the world.

All this the fruit of certain poems which men have styled the gospels according to St. Matthew, St. Mark, St. Luke, and St. John! Or rather, of the nothing in particular which dictated these poems, and the fabrications they embody and present to us as historical facts—the only admissible fact being, that, among the teachers who have undertaken to instruct mankind, there was one Jesus whom his followers called the Christ, a pure-minded and benevolent man, who died, as many others have done, a martyr to his well-meant efforts to reform his countrymen.

My quarrel with the anti-supernaturalism of the present day is, that it satisfies no spiritual or intellectual want. It is neither one thing nor the other, neither religion nor science; too self-willed for the one, not positive enough for the other. It is any man's opinion of human and divine things, with no definite authority, human or divine, for its warrant.

Let me not be misunderstood; I have no controversy with antisupernaturalism as such, except only as one opinion implicitly controverts the opposite opinion. I speak of it only as standing-ground for the preacher who comes before the world as nominally a Christian minister and assumes the charge of a nominally Christian church. I say the preacher who takes that ground betrays the Gospel he is supposed to represent. He places himself in direct antagonism with the radical idea of that Gospel which claims on the face of it super-human authority. I acknowledge, of course, a code of Christian ethics which may be considered and may be preached independently of this claim, and I am far from denying that an individual whose character and ability are such as to give him weight, may do a good work as a preacher of Christian morals, without that faith in Christ which constitutes a Christian believer, in the stricter sense.

## CREDIT IN HEAVEN.

"Jeems the Doorkeeper" is the name of a new sketch from the life by Dr. John Brown, of Edinburgh, author of "Rab and his Friends." We have not yet seen it; but we find in the Drawer of Harper's Magazine an incident taken from it, that has a moral worth putting into a religious newspaper.

Jeems was a doorkeeper at the United Presbyterian church in Broughton Place, Edinburgh. On one occasion, after a charity sermon, one of the congregation by accident put a crown-piece into the plate instead of a penny, and starting back at its white and precious face, asked to have it back. But Jeems who held the plate said: "In once, in forever." "A weel, a weel," grunted the unwilling giver, "I'll get credit for it in heaven." "Na, na," said Jeems, "ye'll get credit only for the penny!"

Jeems hit the nail on the head when he hit the stingy Scotchman. It is precious little "credit" that anybody will get in heaven; but it is well to bear in mind that God looks on the heart and judges us by the motives that prompt our action. Doing good by accident, or to be seen of men, or to serve ourselves, will not help us in heaven's court. We cannot make a penny pass for a pound in the sight of God. We shall get credit only for what we mean to do.

## GEN. ANDERSON AT CAMP MEETING.

An incident occurred at this service which very deeply affected the congregation. Gen. Anderson, the hero of Fort Sumter, is temporarily stopping in the village of Sing Sing, and with several members of his family attended the services on Thursday evening. Being recognized on the outskirts of the congregation, he yielded to the universal desire of the preachers to be presented to the people, and just before the sermon Professor Foss, in a few timely and patriotic words, introduced the old hero to the congregation. The incident was electric. The people all rose, to their feet, and the General, instantly hushing the outburst of applause which greeted him said, "My friends, I stand before you a soldier, so broken down in health that my physicians forbid my speaking in public, but in this sacred place I cannot forbear saying, that I am not only a soldier for my country, but I am also a soldier for Jesus. How wonderfully he has protected and directed me! At Fort Sumter I was among strangers, having been but recently assigned to that post. The rebellion had just broken out. I did not know to whom I could talk safely. I had no resource but to pray to God, and I *did* pray to him, and he brought me through. No thanks are due to me; all thanks are due to Him. My friends, if I could see all our people turn to God, then I should have better hope that this war would soon end. It is not the arm of flesh that can save us. Let me entreat you, my beloved countrymen, to pray that God will help us." The words of the honored veteran were heartily responded to by the people, and everybody must have felt the blessedness of having our chief captains men of prayer and men of God.

The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

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## ONCKEN'S CONVERSION.

John Cotman of London was a respectable mechanic, and the deacon of a Congregational church. Both he and his wife were eminent for simple piety, fervent devotion, and quiet, untiring zeal. They had small talents, but much religion. In their family boarded a young man, also a mechanic, of foreign birth, but pursuing his calling in London. He knew nothing of religion, but was amiable and obliging, and greatly devoted to pleasure as the source of happiness.

For some time after he began to live with them, when the Bible, morning and evening, was laid on the table, indicative of family worship, it was a signal for his leaving the room, but after a short time, influenced by the amiable spirit and manners of the worthy John Cotman and his wife, he occasionally stayed to observe this solemnity. One evening he came home to dress that he might visit a place of amusement, when the good deacon said:

"I think you had better go with me, and enjoy pleasure greater than that which you are going to."

"Where are you going?" was the inquiry of the young man.

"To the prayer meeting at our church," replied the deacon.

"A prayer meeting! What is that?"

"Why, we meet to sing hymns, read the Scriptures, and ask God to bless us."

The young man hesitated.

"You had better go," said the good old lady, in her usually kind tone.

"So I will," was the reply.

He went, and in that meeting of some dozen persons, held in the vestry of the Congregational church, Maize Hill, Greenwich, did God open and soften his heart, and excite feelings which led him to the Saviour of sinners for pardon. That young man's name was John Geberd Oncken.

## THE EFFECT OF MARRIAGE.

Doubtless you have remarked with satisfaction how the little oddities of men who marry rather late in life are pruned away speedily after their marriage. You have found a man who used to be shabbily and carelessly dressed, with a huge shirt-collar frayed at the edges, and a glaring yellow silk pocket-handkerchief, broken of these things, and become a pattern of neatness. You have seen a man whose hair and whiskers were ridiculously cut, speedily become like other human beings. You have seen a clergyman who wore a long beard, in a little while appear without one. You have seen a man who used to sing ridiculous sentimental songs leave them off. You have seen a man who took snuff, copiously, and who generally had his breast covered with snuff, abandon the vile habit.

A wife is the grand wielder of the moral pruning-knife. If Johnson's wife had lived, there would have been no hoarding up of bits of orange peel; no touching all the posts in walking along the street; no eating and drinking with a disgusting voracity. If Oliver Goldsmith had been married, he would never have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about oddly dressed, or talking ridiculously, or exhibiting any eccentricity of manner, you may be tolerably sure that he is not a married man. For the little corners are rounded off, the little shoots are pruned away, in married men. Wives generally have much more sense than their husbands, especially when the husbands are clever men. The wife's advices are like the ballast that keeps the ship steady. They are like the wholesome, though painful, shears snipping off little growths of self-conceit and folly.—*Fraser's Magazine.*

# YOUTH'S.

## THE CLEAN WHITE BED.

It was in the hospital. There was a double row of these beds in a long room that they had called a "Ward," and on almost every one there lay a sick woman or a sick child, and a kind, gentle nurse walked about with quiet step, to minister to the wants of the patient.

The window was large, and overlooked a beautiful green park and green hill, that the sick people could see as they rested upon their beds, and the sun came in to visit them, and touched all things with a sort of glory.

Little Susie opened her eyes and looked about with wonder. She thought she must be in Paradise, everything was so different from any last night; when she was lying upon dirty straw in the corner of a gloomy cellar door, and her father and mother were having a drunken brawl, and they had driven her out of the poor bed to give them more whiskey from the corner store.

Wretched little creature! She was afraid to refuse to go, and so, with a tin pail in her hand, she went to cross the street in the darkness, and tumbled and fell just where the horse-cars were passing along. That was the last she could recollect, until now the beautiful light beamed upon her clean white bed, and there was a grateful hush over the place. She was afraid to stir, lest it should prove a dream, for angels had sometimes visited her in her lowly hovel, and brought visions of beauty and joy, which had fled when her sleep was over; and left alone the sad, miserable home with all of its bitter realities.

Nurse saw her put her hands up in the air to feel if it was real, and she came and leaned over her pleasant face.

"Don't move, little one," said she, "you can put your arms where you want to, but your leg is broken, and you must lie as still as you can, and it will get well all the sooner."

The child looked disappointed. She knew that when people got hurt, and went to the hospital, they must go out again as soon as the wound was well, and the memory of home was worse to her than the pain of her broken limb.

The tears came into her eyes and rolled silently down her cheeks, and nurse wiped them tenderly away.

"God wipes away tears," thought the little thing, who had stolen sometimes into the mission school, and heard Bible verses, which she could remember, though not quite as they are written in the Scriptures.

Nurse brought her some playthings, a doll, and a bright cover, and a picture of a lamb; but she seemed only to care to lie with her eyes wide open, dreamily looking at the light that streamed in at the window, and at the green hill, with the blue heavens drooping over it, and her little hands touched the snowy pillow and the white sheets and counterpane with almost as much affection as you would touch your mother's pure brow.

There was a card hung upon the post of the bedstead with the figure 3 upon it, and this number answered to a name in the hospital, where many times strange people were brought in, and died before their names were known.

The chaplain came to visit the wards, and the doctor said to him as he stood near the entrance to the room where the child lay—"Will you please look at No. 3? We do not think she will live many days; the fracture is a bad one, and she is so reduced from want of proper food, and from exposure to damp weather, that there is but a slight chance for her."

"Will you say 'Our Father' with me?" asked the man of God, bending down to kiss the little sufferer, and laying his hand in blessing upon her head.

"Jesus blessed little children," murmured Susie, who was fast nearing her eternal home; then as he knelt beside her to pray, her lips echoed the holy words that all good children love to say—"Our Father who art in heaven."

For three days the minister came and knelt by her, and whispered to her of God and of heaven, and mingled his voice with her little voice in prayer to Him whose ear is always open to little children.

The fourth day she was wandering, but allthrough her incoherency her mind seemed to dwell upon the clean, white bed, so much did her soul love purity, though she had been living in an almost beastly den.

At evening, just as the sun was setting, the chaplain came again, and nurse sat by the child to fan her, and to perform any little kind office that she might require.

"She will soon be with Jesus," said the chaplain, "that is far better than to remain here."

Susie seemed to hear the welcome words, for she fixed her dimming eyes earnestly upon the minister's face, then with a convulsive effort she drew the white spread up to her lips and kissed it, and murmuring "Our Father," she fell asleep to awake in the world of purity and peace.

"Blessed are the pure in heart, for they shall see God."—*Mother's Paper.*

## JOHN, THE GRAVE DIGGER.

Mr. Gray had not long been minister of the parish till he noticed the odd practice of the grave digger; and one day when he came upon John smoothing and trimming the lonely bed of a child which had been buried a few days before, he asked why he was so particular in dressing and heaping the graves of infants. John paused for a moment at his work, and looking up, not at the minister, but at the sky, said, "Of such is the kingdom of heaven."

"And on this account you tend and adorn them with so much care?" remarked the minister, who was greatly struck with the reply.

"Surely, sir, answered John, "I canna make over braw and find bed covering o' a little innocent sleeper that is waitin' there till it is God's time to wauken it and cover it with white robe and waft it away to glory. Where sic grandeur is awaitin' it yonder, its fit it should be decked oot here. I think the Saviour will like to see white clover spread abune it; dae ye no think sae tae, sir?"

"But why not thus cover larger graves?" asked the minister, hardly able to suppress his emotions. "The dust of all his saints is precious in the Saviour's sight?"

"Very true, sir," responded John, with great solemnity, "but I canna be sure wha are his saints, and wha are no. I hope thear are many of them lyin' in this kirkyard; but it would be great presumption to mark them oot. There are some that I am gey sure aboot, and I keep there graves as nate and snod as I can, and plant a bit floure here and there as a sign of hope; but daurna gie them the white shirt," referring to the white clover. "Its clean different, though, wi the bairns."—*The Gem.*

## WRITING LETTERS.

A little bright-eyed girl of three years old came running into break fast one day, exclaiming, "O, mama! O, Papa! *Ive* got a letter!" How her eyes danced for joy as it was read to her; and how eagerly she exclaimed, as she heard of her auntie's love to her, "Then I *love* auntie." In vain was she offered a bright half-crown for some stamps that had come to buy cakes and oranges. No, no; the wee maiden tucked both letter and stamps into her small pocket, exclaiming, "It's *my* letter; it is—it is!" and the little lover of cakes and fruit forgot herself in this new found joy.

Now, dear children, you can give this kind of pleasure, as well as receive it, all the days of your life, so long as you have the use of your minds, your eyes, and your hands; for all must be in exercise to write a letter. When mama, or papa, or a brother or a sister, is away, nothing so delights them as to have a letter from home, even from the youngest.

We will tell you a few things that will help you to write good letters.

It is well to begin in time; for what we learn to do early, we shall be likely to do best.

Try to write a good plain hand; for it is too bad to give people as much trouble to read a letter as to guess a riddle.

Use simple words; and, although your heart overflows with love, try to express it by the *thoughts* you put in the letter,—rather than by many strong words and black lines under them.

Take notice of what you see and hear, and then you will never have to ask, with a dull, weary look, "What can I say next?" Almost every day's life will furnish you with enough to fill a letter, if you look about you, and keep a bright and happy spirit. The world is full of blessings, and full of beauty; and, if you enjoy them yourselves, you can send your joy in your letters.

# THE PACIFIC.

SAN FRANCISCO,

Thursday Morning, December 1, 1864.


### Notice.

THE office of the PACIFIC is removed to the north-east corner of Front and Clay streets, Room No. 1, up stairs.


Rev. J. A. BENTON, Rev. GEO. MOORE, Rev. W. C. BARTLETT, Rev. E. C. BISSELL. } Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.


### Home Missions.

The Permanent Committee of Home Missions will meet at their rooms on MONDAY, December 5th, at 2 o'clock, P. M.

E. G. BECKWITH, Secretary.

### "The Beauty of the Lord."

The beauty of the Lord, which is on the creation, has a special department in mankind. Not that among animals, wild and domesticated, there is no comeliness of form, motion, color and activity. The young of nearly all brutes and fowl are beautiful; some of them exceedingly so; and we never weary in beholding their grace, their sport, their color, their gay movements, and buoyant spirits.

The fuller beauty lavished on the race of man grows much from his higher intelligence and spiritual enlightenment; from that which is superadded to the merely physical frame. But, after all has been said, there is nothing molded from matter so beautiful as men and women, in perfect form and perfect health. They have the elegance of form, limb, action, carriage, and movements, the agility and gracefulness, of the animal races; they have in head, neck, face, and features, the beauty of flowers, the effect of landscape, the glory of the air and sky, and the fragrance of the woods, the fields and the blossoms. And when cultivated mind sits on the brow, looks out from the window of the eye, frames the lines of the cheek, touches the lips, swells the throat, curves the nostril, and beams from every point of the face, we confidently say, here, if anywhere, God is visible, in the beauty of his thought, and his finger, and his life-giving breath.

Yet the beauty of God, as in man, is not all expressed even thus. There are moral beauties, graces of the heart, lineaments of the character; which *may* exist without fit manifestations, and may thrive in the light of God, without earthly observation. We do not arrive at the truest beauty in the most radical idea of it, until we know what a beautiful soul is, a perfectly sweet, pure, harmonious, and lovely character. And when God is pleased to transform a human heart, clothe it in the beautiful garments of righteousness, and adorn it with shining virtues, and polish it with heavenly graces, and breathe around it the incense of the skies, and touch it with hues from the bow he has hung in the clouds, he is able to present to us that which is the most beautiful of all his works wrought among the children of men.

Moreover, there is a beauty of God personal to himself. Since there is such a beauty lavished on the creation, there must be a beauty subjective inherent in the nature of God, pervading his whole being, and shaping all his feeling and conduct. There must be a perrenial and copious fountain, from which these streams are flowing; and there must be a source, which no wastes or overabundance can ever exhaust.

And such a beauty, such an infinite well-spring of loveliness there is in the being, nature, and character of God. Whatever of loveliness the cultivated eye has seen in the creation external; whatever loving and partial eyes may have seen in human infancy and childhood; whatever eager thought or fond feeling has found in girl or woman; whatever keen sight and wondering view have found in noble man or sweet and pure Christian; and whatever sublime thought, and winged imagination, and inspired genius may have found, or dreamed, in angel or being superhuman,—all that loveliness and beauty must be inexhaustible in God—must be only as the dewdrop on the flower compared with the ocean, on whose shore it grows.

### Dr. Hedge on Supernaturalism.

We print on the outside an article which appeared in the *Christian Examiner*, by Professor Hedge, of the Divinity School connected with Harvard College, as a remarkable sign of the times. There is a growing discontent in the better class of negative Christians with mere negations. They began, while professing adhesion to Christianity, by protesting and destroying, and evangelical dogmas and practices were the object of assault, and opposition to them their central principle. But discussion only served to show that evangelical doctrines and methods were rooted in the Bible; and soon the iconoclasts directed their blows at the Bible itself in its inspiration and authority. Here however was a dilemma: if they let the Bible go, to dispose of unwelcome doctrines, there was no security for Christianity itself even as they understood it; and if they retained the Bible, they admitted a foothold for the evangelical faith.

In the article from which we give an extract there is a long step in advance, but still great confusion of vision, of far-seeing and short-seeing, and a strange mixture of faith and unfaith. The writer tries to hold to the supernaturalism of Christianity while showing no anxiety about the inspiration of the medium through which it is made known! He has faith enough for the facts, but is indifferent about the record! He is ready to maintain that God has interposed miraculously for the salvation of man, but is not able to see his way to any such interposition in making over to him a knowledge of that salvation! He can accept the spirit of Christianity as a gift to man out of God's hand, but scruples at the body! This may do for Professor Hedge personally, but we are surprised that a man of so much penetration does not see that in this way he can make no defense of Christianity against foes, no positive contributions towards building it up. He has no authorization, definitions or boundaries or standards of it, and he floats away from substantial realities among mirages. He says "it is truth that makes inspiration, not inspiration truth,"—a generality which is true neither in its affirmation, nor in its denial. For truth uttered—the probable meaning intended by the vague words—does not possess the quality of inspiration; nor does any one pretend that inspiration *makes* truth, but simply *guarantees* it. But the fallacy of the statement, as a sober doctrine, is the fact that it makes one depend on other criteria of religious doctrine than the teachings of Scripture! One must first find out from other sources what is truth, and then he may know what is inspiration! He gets the inspired texts when he is beyond the need of them!

Now side by side of this want of vision we have the profound intuition of the Professor that there is no resting place but authority—"the Bible or mathematics." After he has shown his indifference about the only thing which can make the Bible authoritative, he claims its authority as a matter of absolute necessity! Surely he must be adrift in a strange elementary or chaotic world, where clear flashes of light alternate and seem to mix with thick darkness.

Nevertheless the article is a hopeful one, and shows that Unitarians are not satisfied with their former position, and are yearning for something better and positive. Its drift is directly the opposite to the position held a few years since by most of their writers. Then the tendency was all away from authority and revelation to reason; here it is back from reason to authority, and especially the Bible. Then the alternative—to use the Professor's own statement and belief four years ago—was, "Reason or Rome, there is no middle ground;" here it is: "The Bible or Mathematics," which is decidedly the more hopeful creed.

We like also the way in which the article states the moral weakness and inefficiency of the preacher who speaks in his own name, and the influence of a theological training, which has the effect to lessen one's faith, though it has been understood that for years that was the tendency and result of the teachings in the Theological School where he is a Professor. Our object however is not to chide for the past, but to rejoice in the prophecy of better things in future. Unitarianism has long since demonstrated one thing, that Christianity does not gain but loses in power by leveling it down to man, and we are glad to welcome the confession of this out of its own mouth. Let the confession be followed by amendment, and when our friends who have strayed from the faith welcome the Bible as the inspired word of God, and with it the great body of evangelical doctrine clustering around Christ as the eternal Son of God, and bow their hearts trustfully to him as their Saviour, they will find peace and rest in their own souls, and be a power in the world for the spiritual elevation of man.

### Office Discourses.—No. 49.

TEXT—Prov. 18: 24. "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."

*Introduction.*—All are not favored with brothers, who are the offspring of the same parents with themselves; but all may have friends. The providence of God does not deny these to any. The friendless, if such there be, are those who have made themselves so—exceptions aside. We have never yet met the person who had absolutely no friends, if we may call friendly people friends. We have read of such, but have never seen them, toward whom there were none to show a friendly feeling. But we have known those who had no friends, in the emphatic sense, and deserved none. Some of these cared for none; but had them, in a way, in spite of themselves. Still, valuable friendship demands culture.

*Argument.*—1. Respecting its nature, friendship is not a passion, nor is it a sentiment. There is nothing violent, or ecstatic, in it. It is not exclusive, nor selfish. It allows one to have many friends besides the few who are choicest. It uses no violence, and indulges in no extravagant fancies. It is rather a sober matter. It begins, usually, not till after the follies and years of childhood have passed away. In some it is spontaneous; but in growth and strength it is the result of care and culture, in part voluntary. It grows out of some real or supposed merit. It is fostered by the reason. Times, congruities, sympathies, must favor it. It loves the higher order of minds best, but does not disdain lowliness of station. It is a just and generous thing, and means to take much and give more; to be firmer and truer, by all the fidelity and love it finds.

2. Friendship is a power in the world. It is not so demonstrative a thing as love, nor so towering an exercise as faith; but it is a steady, pressing, urgent potency. There is a force of friendship bearing positively upon the life, character, and destiny of nearly all of us. We are never free from its activities. Daily we are performing acts of friendship for others, and they for us. The power of our general friendships is large with most of us; and the influence of our special, close, intimate friendships is beyond measure. We find the fact so when death, or other cause, compels a separation, or suspension. The world recognises that it is so in the notice it has taken of the instances of David and Jonathan, Damon and Pythias, and various others. And all such friendships the whole world admires and Heaven approves.

3. Friendship is to be desired. We want relatives; we want lovers; we suffer loss when we have not those who are bound to us by the ties of affection. But we want more than these. Relatives are too partial, lovers are too blind, and we need kindly, tender, sweet, considerate, discriminating, and immovable friends. Amid some of our worst perplexities, such as are simply and only our friends are our very best helpers. And such friends are the last of all men to despair of us, or to forsake us, if they ever do. Our warmer and dearer friends may even abide with us longer than our kindred will; and so it may have frequently proved, that there is a friend that sticketh closer than a brother. Above there is such a Friend, though one should not find him among his fellows. So long as we are social, finite, and human, we must needs have friends, and they are happy to whom God gives choice ones.

*Remarks.*—1. It is not to be supposed that all sorts of friendship are equally good, nor that none are bad. There are friendships not fit to be made; by which bodies and souls are ruined; friendships transmuted into enmities.

2. God is a Friend to all who seek his friendship, and it is well to question the friendship of such as are not His friends.

3. We are on friendly terms with some that are not personally agreeable to us; but we can not take such to our hearts closely. We must esteem, confide in, and find delight in, those whom we call our friends.

### College Papers.—No. 1.

BY E. H. WILLEY, COLLEGE OF CALIFORNIA.

It is a matter of the highest importance that a College should be rightly located. It is one of the choicest and most costly possessions of the State, and therefore it should be situated in the midst of the very best natural advantages which the State affords. This matter should be well considered in the beginning. A mistake in locating such an institution cannot be remedied. Where it is put, where its permanent buildings are erected, where public sympathy is first drawn to it, there is its home, and there it must remain. All succeeding generations will enjoy the advantage of a wise selection in this particular, or, if the choice is unfortunate, they will never cease to regret it. Its students, especially, and those immediately connected with it, must suffer the loss, down to the latest years. And in this particular State, the matter of the location of such an institution, is of more importance to its value and usefulness than it would be in other States.

On the Atlantic slope, the climate of one portion of a State is essentially the climate of the whole. In this State, the distance of only a few miles often separates climates widely different. Here, there is the amplest room for choice, and to overlook this fact now, would be to lay the foundation for unavailing regret hereafter.

And this leads to the remark that the first thing to be considered in fixing the location of a College, should be CLIMATE. The very best, the most healthful and invigorating should be sought. It should be that in which there is the utmost freedom for open-air exercise, the whole year round, where mental exertion is at no time hindered by extreme heat. With us, it is obvious at once, that such a climate would be sought in vain within the limits of our interior valleys or plains. If any higher mountain region fulfills the requisite conditions of climate, it must be open to the objection of remoteness, and be ruled out on that ground. The search must be confined practically, therefore to the coast, and the spot must be found somewhere within its evenly-tempered air.

And here, also, several important considerations should guide the choice.

The first is the force of the summer wind. During the long months of our dry season, the cold currents come sweeping from the ocean daily. They cool the whole air. But there are spots where those currents blow with great violence. There the country is much of the time bleak and dreary. Shade and ornamental trees cannot be grown. Delicate fruits and flowers are blighted. Out-of-door life cannot, in the windy periods of the day, be enjoyed. There is not much pleasure in sauntering through one's grounds, though there may be much that is beautiful about them, if you must be wrapped in winter shawl or overcoat, in order to be comfortable. Green grass and flowers, and foliage wet with jets of refreshing water playing upon them, are all very attractive, but if the wind is daily blowing a gale, while the sky is overcast with clouds and fogs, they hardly bring you out of doors.

There is no need of being guilty of the unpardonable error of putting an institution of learning into the midst of perpetual disadvantages like these. Seek further. These cold wind-currents do not extend a great way. They are broken by the natural configuration of the country, or they are lifted off by the lofty elevations of the coast range of mountains. Search till you find a sheltered region, where the sun shines warm and cheering, where the trees, all standing erect and symmetrical, bear a silent, but sure testimony to the absence of the wind-current. There you may plant and rear what you will, the vine, the fig, the pomegranite, and even the orange, together with the hardier fruits of colder regions. There you may surround yourself with perpetual verdure and ever-blooming flowers, and be able at all hours of the day to be in the open air, among them, without discomfort from the temperature. Morning and evening alike, you may enjoy the fruit of your cultivation, and your children may do the same without fear of coughs and colds.

It will be shown more and more by experience that such locations are to be found along the western base of the coast range, and at an elevation of one or two hundred feet above the level of the bay. It is not so well understood now, but the experience of many who have tried different locations of residence proves it, and in a very few years it will come to be generally acknowledged. It is a subject well worthy of attention. Where shall I build me a country residence? is a practical question with many now, and it soon will be with multitudes. It is a great thing to know where the healthful qualities of our ocean breezes can be enjoyed without experiencing their chilling currents, or their accompanying fogs.

Such locations can be found, as above indicated, and the time is not far distant when they will be held in very high esteem. Such a spot should be chosen as the location of a College, where air, pure, abundant and temperate, will give vigor to the body, and consequent clearness and elasticity to the mind.

The next thing to be considered in choosing the place for the College, should be ACCESSIBLENESS. It should be near the great city, and yet not in it. It should be near enough to enjoy its advantages without being subject to its disturbance, or exposed to easy contact with its vices. The advantages of a city are its libraries, its works of art, its scientific and literary lectures, its larger society of refined and cultivated people. Something of the spirit and life of a city may be imbibed with advantage by students while they are pursuing the studies of College. These advantages may be enjoyed by placing a College near to the city, without incurring the disadvantages of being in it. These disadvantages are such that all past experience in our country is against placing colleges in cities. They should be avoided by locating such an institution in retirement, while at the same time it should be in close contact with the living world, and near the center of the great traveled thoroughfares of the country.

Furthermore, a College should be situated in the midst of CHOICE SCENERY. It is of far greater importance than is usually thought, amidst what scenery a scholar passes the four impressible years of his College life. The influence of home scenery upon the minds and characters of children is conceded to be great, and so especially is that which surrounds them in the place of their education. During no period of life can this delicate and ennobling influence be secured with more advantage than in years of College life. It is a period when all such influences are especially influential, and to overlook them would be unpardonable. Let the College be placed in the midst of scenery extensive and beautiful, and if possible, even grand. Put the College where nature in its forms of grandeur and scenes of beauty conspire to enlarge the mind and refine the taste of the scholar, and the result will be salutary throughout all time.

In a climate like ours, a College ought, also if possible, to enjoy the advantage of a flowing stream of water. Good wells may be a substitute where the water is elevated and distributed by artificial means, but in the long run this involves great trouble and expense, while at the same time the supply is necessarily limited. On the other hand, a running stream, though at some seasons it may be small, is of priceless value. It is fortunate if its sources are situated at such an elevation that enough pressure may be had at the place of distribution to throw it in jets, freely about buildings and grounds, whenever it is wanted. By this means perpetual verdure may be enjoyed all the year, dust may be avoided in streets and about buildings, water may be distributed throughout all apartments where it is wanted, and almost complete security may be enjoyed against fire, all that is disagreeable in our dry season may be avoided, and grass, flowers, trees and fruits may be thriving perpetually. Eden would not have been paradise without its rivers, nor can there be a landscape of perpetual beauty without the presence of flowing water.

These, certainly, are some of the leading considerations that should be had preëminently in view, in deciding upon the location of a College in this State.

[For the Pacific.]

### Ministers at the Polls.

We are informed that one of the most honored clergyman of San Francisco declined to vote in the recent election on the ground of ministerial propriety. We are also informed that the clergyman in question makes no secret of his preference for Mr. Lincoln; that he has stated, that could he give a casting vote, it would be for him, and moreover that he is personally acquainted with Gen. McClellan, and has no confidence in him. We also learn that while the Protestant divine took this course the Roman Catholic clergy took the other, and not only voted, but voted for McClellan. We do not deny their right to do so, nor mention the fact as in any way against them, but only to exhibit the unwisdom of the course pursued by one of our own esteemed brethren. It shows how such a practice on the part of Protestant clergymen would tend directly to strengthen the Roman Catholic and foreign influence, which is already so formidable at the polls. The only effect of such a course is to surrender the liberties and religion of the country into the hands of a priesthood, against whose unsparing resistance those liberties and that religion arose.

The most conservative divine would probably admit that the question of the Bible in the public schools is one of religious importance, and that even a clergyman may exert himself against that division of the school funds which the Roman Catholic priests have labored so hard to effect.

Now how, we wish to know, is a minister of the gospel to act vigorously in questions such as these, if he avoids the polls. How can he sign a petition to the Government to do for him a work, or avert from him an evil about which he refused to stir his finger as a citizen.

The vote is in this country, the citizen's determination of the influence he will have in the State. And all the importance which attaches to the question what they shall, or shall not be, belongs as well to the right and duty of voting which decides them. We protest that no church, or any portion of a church has the right to question the full and perfect liberty of a minister to exercise his rights of franchise as he will. We protest against any clergyman's resigning those rights on any grounds of deference to his charge.

There is nothing at the polls to lower the dignity or character of a minister in going there, or if there is, let him come, surrounded with as many good men as he can bring, and help to improve the atmosphere of the place. And while there is nothing to injure him there, there is much that requires his presence. He is presumed to be a man of intelligence and character—on those points, in fact, a representative man, and as such is needed at the polls. The English nation have bishops in the House of Lords to represent the spiritual interests of the nation. Our House of Lords is the Assembly around the polls, and we require the lords spiritual there, as well as the lords temporal. It is not true that numbers decide everything in this country, and character and great interests go for nothing. Great interests and great character draw votes to them, and the ministry as representing the faith and conscience of the people ought to be heard. If religious principles are to have any weight in such matters, the chief personal representatives of them cannot stand off at a distance, smothering their manly feelings in a useless and fictitious ministerial dignity. The first great quality of every American, is his free and hearty sense of citizenship. Never, in the very best days of Rome, was this sentiment stronger, nor, we may add, more useful than it is among us. Emigrants soon learn it, and with it comes the zeal of better things, interest in the nation, and that marvelous devotion to it of so many of her adopted sons which this war has witnessed.

The minister of the gospel cannot, afford to be the only one in all these vast multitudes without the manly sense of American citizenship, and say what he will, he cannot have that sentiment if he decline to exercise the first right it confers. This right is too important and too sacred to be interfered with by any one. No politician in the church should be allowed for an instant to overawe or dictate either silence or action of any kind to the minister in his character as a citizen.

We have no fondness for what is called political preaching. We want nothing but the religious side of life, and the religious bearing of principles and affairs discussed in the pulpit. But we say that a man who attempts to abridge his minister's rights as a citizen, has attempted an intolerable interference which no man of spirit would allow. If anything of this sort exists in any of the churches, the only creditable course for the ministry is to defy it at once and break it in pieces. To truckle to it and say timidly that because it exists, we will not vote, is to resign their claim to be respected by all men, and to be feared by the wicked. Nothing can be gained by concessions that disfranchise the ministry and give them the political status of women. The church must concede to the pulpit the right to be independent; and the minister, to be useful, must lay hold of his independence, not as a thing potential, but as a thing actual.

Such considerations as these, would, we should think, dictate a course to a minister of genuine and manly feelings, at any time; but in the present crisis it is hard to see by what means such a man, whatever his sacred calling is, could justify himself in refusing to vote.

Look at the state of the question in California. The clergyman in question knew that honored and responsible men in his own church had been for weeks and months engaged in raising, equipping, and drilling a force to protect the inhabitants against plots of the most bloody character. He knew that the promoters of these schemes were associated with the Democratic party, and that whatever might be said of that party as such, it undeniedly held within its bosom, throughout the whole country, bloody-minded men, desperadoes rather than traitors, and that its triumph would be more than likely to involve that portion of the country which remains at peace in all the horrors of a reign of terror. Not far from his own dwelling were assembled in reserve, bands of armed men, drilled and ready to protect his own home, wife, children and himself, from atrocities which the late vote at the polls has now made impossible, but against which, in this peaceable and most inexpensive method, he would not exert himself. We do not call him criminal because we know that he is the victim of a sentiment very prevalent in some circles, and very hard to resist. But indeed it does seem that if it is the duty of thousands of noble men to suffer and die for the country's peace, it must at least be required of ministers to vote.

Religion has a great mission to the people at this moment. We want to see it performed. We wish to see the ministry endeared to the nation by the recollection of what it did in the day of anguish. For this reason among others, we rejoice in the formation of the Christian Commission. It gives great-hearted ministers just the opportunity they want to show their self-sacrificing patriotism, and in a way consistent with their sacred calling. We want the feeling to increase that God has "brought us help out of Zion." It would indeed be an evil day when the nation tired of looking to the ministry and the church for hope, tired of finding them mute oracles that would not respond to the exigencies of the times, should turn away to some other quarter.

### Editorial Notes.

Henry Howland of Boston has left $10,000 to Tufts College.... The late Joshua Bates gave in his life-time $50,000 to the Boston City Library besides twenty or thirty thousand volumes.... Northampton, Mass. has a new High School house worth $30,000; Cambridge one which cost more than $60,000.... Eton School in England has an income yearly of $100,000. The teachers work fourteen hours a day. A boy's annual expense is $750. There are academies in England, where a boy can live for $125 a year, if he bring his outfit.... John Goodnow of Boston has given to the town of Sudbury, Mass. three acres of land, $2,500 for a library building, and $20,000 for a library.

—Mr. Spurgeon's sermon on Baptismal Regeneration still excites the hottest discussion. He reiterates his position in these words:

"I impeach before the bar of universal Christendom the men, who, knowing that baptism does not regenerate, persist in declaring in public that it does; (after the child is baptised, the priest says: 'Seeing that this child is *now regenerate*')—if Christendom will not consider the impeachment, let it stand on record before the merciful face of the Great Head of the Church, and let him do as seemeth to Him good."

—It is one among the many fitnesses of the war that Maj. General Birney, who died lamented at Philadelphia, Oct. 25th, and whose command embraced many colored troops, was the son of James C. Birney, the Liberty Party's candidate for President of the United States in 1840 to 1844. James C. Birney, himself a Southern man and once a slaveholder, was the real founder of the party which now controls the vote of the country.

—On Jefferson Davis' place thirty miles below Vicksburg, seventy-five colored men are working cotton plantations on their own account. They are cultivating twelve hundred acres of cotton, besides as much more in other crops. They will make on an average from $2,000 to $5,000 each. Some negroes who were slaves three years ago, will this year clear from $10,000 to $20,000. The work on these farms was performed by the old men, women, and children—the young and able-bodied men having gone into the army as soldiers, and merited the praise officially given them. Thus, right here on the very plantation where the "traitors" lived, and the rebellion was hatched, the colored people, even the old men, women, and cripples, who are not even fit for soldiers, are solving the great problem that has so vexed politicians. Do the people at the North "Still wonder, and ask what shall be done with the blacks?"

—Bishop Whitehouse of Illinois, when a resolution was introduced into the Diocese Convention of that state declaring the loyalty of the members, ruled it out of order He was in order however himself, when he invoked the blessing of God on the Chicago Convention.

—A Methodist speaker at the Wesleyan Conference in England, who was Delegate from Australia, reported successful missionary labors among the Chinese, of whom there are about half as many as we have in California. One of them, a Christian, when dying shouted, "Happy! happy! happy! I am going to God!" The effect on the bystanders was powerful. Thirty-five were converted under the labors of another teacher.

—The following distinction, drawn by a correspondent of the *Advocate and Journal* of New York is worth reflection, outside the Methodist Communion:

"Preaching, for example, is more pleasant than visiting from house to house, teaching, exhorting and praying. In fact, to a worldly, conventional eye it looks more respectable. Now Wesleyanism in Great Britain is very respectable; Primitive Methodism is not. Perhaps it is barely respectable. But it grows more rapidly than any other Methodistic body; much more rapidly than Wesleyanism, which decreased in numbers last year. And Primitivism visits from house to house more, and labors more in old Methodistic fashion than the parent body.

### A Voice from France.

[The following letter from the Rev. E. S. Lacy, was recently received by the Sabbath School of the First Congregational Church, and read by the Superintendent, Mr. Benchley. We publish it in the PACIFIC, that all may read it for themselves.]

A thousand thanks dear children, and loved teachers, for this token of remembrance of your long absent and long silent pastor. You rightly embalmed my feelings, when you gave them a life-long connection and relationship with an Association whose object is to convey temporal and eternal blessings to the soldiers who have fought and bled for our dear native land. In this old world of monarchs and despotisms, surrounded by people who desire to hear of our defeat and ruin, I love my country more than ever. Not a day passes, but our prayers are mingled with yours, and with those of the tens of thousands of the faithful, which rise, like a bright cloud, from the breadth of that continent before the Lord God of nations, that he will give victory and righteousness and peace, and cause all things, both war and discord, to bring more speedily the coming of the Kingdom of Light. This, I confidently trust will be the end of all this discord of opinions, and suffering, and blood, and death. For this let us ever pray.

O Beloved, I see now more than ever before, that all nations and men and every thing are in the hands of God. He can raise on high or destroy. "Blessed is that people whose God is the Lord," and that man whose trust is in the Lord. I see, in these old countries, how men have passed away; their monuments remain a little longer, and then begin to crumble, and soon are lost sight of forever; we are filled with wonder before a ruin that dates a thousand years ago; we ask, where are all they who lived, and loved, and reveled here? How deep the impression that God only is eternal, and that we must attach ourselves to him, who is our Father, if we would not perish also, but live forever. O children, care little for perishing things; seek ye for *living* things.—To-day we stood by the burial place of the great Napoleon. The gilded altar over it was blazing in the light of the sun shining through the colored glass of the great windows, with astonishing effect: it was a striking symbol of his fame: but there were his remains cold and lifeless as any other. He too must come to death!—*So also then must we.*—What can we do to overcome Death? How can we rise from his embraces? There is one way, there is but one way; but that is open to us all.—"*Thank God through Jesus Christ our Lord!*" You all know: *O fail not to walk therein!*—And now, good bye. When you read this, I shall be still farther away; may God watch most tenderly over you, until we all shall meet again!

Affectionately yours,

E. S. LACY.

"For being made a life member of the "Ladies' Christian Commission for the Pacific."

## RELIGIOUS INTELLIGENCE.

### Pacific Coast.

James A. Wirth has been ordained to the ministry by a council of Baptist churches, at Santa Cruz.... Mr. A. L. Baker was ordained to the same work by a similar Council, at Oakland, on Thursday, 29th inst.

—Rev. J. G. Fackler, recently from Missouri, was to commence Presbyterian services in the parlors of Union Hall.

—Rev. B. J. Lowe has advertised several weeks to preach on the Camanche ground. Last Sabbath he published his subject. The first head was "Caveat against Jump Jim-Crow preaching!" followed by several other caveats. We put in our caveat against any such notices. They are not in the style of the great Preacher and they are not Presbyterian either.

—Rev. David J. Lee, of Folsom, has succeeded in cancelling the indebtedness against the church (Episcopal) erected there. The church cost $3,000. A. P. Catlin donated the land.

—The Cong'l Church in Petaluma have just sent, by the Telegraph, a call to the Rev. John W. Harding, of Long Meadow, Mass.

—A Congregational Church of thirteen members, one by profession, twelve by letter, was organized on Sunday, November 20th, at Dutch Flat, to be called the "Plymouth Church."

In the ecclesiastical council which met on Saturday evening, the 19th, the following churches were represented: the First Church of Christ in Sacramento, and the Congregational Churches in Folsom, Nevada, and Grass Valley.

Rev. I. E. Dwinell, D.D., was moderator of the Council, and Rev. W. F. Snow, Scribe.

The public exercises on Sunday were as follows: Introductory, by Rev. J. E. Benton; Sermon, by Rev. I. E. Dwinell, D.D, from John 6: 9, 13.; Administering of Covenant and Recognition of the Church, Rev. W. F. Snow; Constituting Prayer, Rev. H. Cummings; Fellowship of the Churches, Rev. W. F. Snow; Address to the church, Rev. H. Cummings; Concluding Prayer, by Rev. J. A. Johnson, acting Pastor of the church.

The exercises were full of solemn interest.

The work before the church is mighty yet hopeful. May the Lord prosper this new "Plymouth Church," and keep it true to the grand principles symbolized in its name.

—Prescott, the capital of Arizona Territory, it was thought in August last, would have one hundred houses by Christmas. Aug. 11th was in the midst of the racing season. There is regular Baptist preaching on Sunday. A Sunday-school and Bible class are in successful operation, and pupils—including several young ladies engaged in the mission day-school—anxiously awaiting the arrival of the teacher. There was not a Romish priest in the whole region, which is a wonder indeed.

SAN JOSE, October 30th, 1864.

The Committee appointed by the Church and Congregation on the 16th inst. to draft resolutions expressive of their feelings in view of the dissolution of the Pastoral Relation between them and the Rev. L. Hamilton, present the following report:

WHEREAS, The Rev. L. Hamilton, the much esteemed and greatly beloved pastor of this church and congregation, has received an invitation to take charge of the Presbyterian church at Oakland, and has fully stated his conviction that it is his duty to accept, and consequently asked that the pastoral relation heretofore so happily existing between himself and this church and people should be dissolved, urging as a principal reason his impaired health and consequent inability to perform the duties incumbent upon the office (such and similar duties being much more easily performed in a new place by his availing himself of the results of his previous labors); and whereas this church and congregation in view of all the reasons and considerations urged have reluctantly assented to his request,

*Resolved*, That it is with deep and heart-felt sorrow we thus consent to a separation from one so greatly endeared to us, whose labors of love in our behalf have been so unremitting.

*Resolved*, That we have great reason to be grateful to the Author of all our blessings that we have been permitted for more than five years past to sit under the instructions of so able and so faithful a preacher of the Gospel.

*Resolved*, That under Providence we are indebted mainly to his labors "In season and out of season" for the greatly increased prosperity we enjoy as a church, and especially for this new, beautiful and commodious edifice in which we now worship.

*Resolved*, That whilst thus assenting to this painful separation of pastor and people, we do most earnestly commend him with our warmest sympathies and prayers to the favor and keeping of the Great Head of the Church, our Lord and Saviour Jesus Christ.

JAMES C. COBB,
SHERMAN DAY,
THOS. DOUGLAS,
JOSIAH BELDEN,
CHINA SMITH,
JOHN G. BRAY.

### Eastern and Foreign.

#### Congregational.

Rev. E. B. Clark, of Chicopee, Mass., has celebrated his twenty-fifth anniversary as pastor there.... Rev. Major Whittlesey Professor in Bowdoin College, has assumed the duties of Judge Advocate on the staff of Gen. Howard in the Army of the Cumberland.... Rev. William Sewall of Lunenburg, Vt., has accepted a call from the new church in St. Albans.... Rev. Benjamin W. Pond, brother of Rev. W. C. Pond of Downieville, has requested a dismission from his pastorate in Barton, Vt., that he may engage in the service of the National Freedmen's Relief Association.

TWENTY-TWO BAPTISTS JOINING CONGREGATIONAL CHURCH.—Two revivals have recently occurred—one at Northfield, Minn., and the other at Clear Water—in which a considerable portion of the converts were adults of Baptist education and proclivities. At Northfield there were fourteen, and at Clear Water eight, who were immersed and joined the Congregational

church. But for their dissent from "close communion," the twenty-two were all Baptists, though their readiness to receive Baptism at the hands of a minister who had only been sprinkled, might, to some, imply a more radical dissent still from Baptist principles.

FREE SEATS.—At Eddyville, Iowa, the church voted to rent the even numbers, and to reserve the *odd numbers* for *free seats*. This makes every other slip free, throughout the house. This arrangement is regard with favor by all. No other method could so well accommodate both the opposers and advocates of rented slips.

LEAVENWORTH, KANSAS.—At Leavenworth, which has had an astounding growth, numbering now eighteen or twenty thousand, the Congregational church, under Rev. Mr. Liggett, is greatly prosperous, paying a salary of $1,200. Their large, fine, brick house of worship paid for, has just been ornamented with a fifteen-hundred-dollar organ, from Boston, the second in Kansas, that in the Congregational church at Atchison being the first.

DR. STONE AND THE BOSTON COUNCIL.—The council of pastors and delegates of neighboring churches, which was called to advise concerning the dismission of Dr. Stone from Park street, have advised that he ought to remain in Boston! Over thirty churches were represented, and the final vote stood 23 to 17 in favor of his remaining. This is not the first time, nor the second, that the Boston clergy have set themselves against the removal of ministers in their neighborhood to occupy wider and more promising fields of usefulness at a distance. They tried it in the case of Dr. Storrs, of Brooklyn, as well as others. We presume that, in a case which seems so plain to everybody else, a similar excellent result will follow in the present case on a second trial, which the people of San Francisco will doubtless make in due time.—*Independent of Oct. 27.*

DR. STONE'S CALL TO SAN FRANCISCO.—A correspondent writes us as follows:

"In common with many others, I have been surprised at the reported decision of the council in the case of Dr. Stone, of Boston, who was called to San Francisco. As throwing light upon the subject, let me give you the facts in the case as to the action of the council, and you and others will see that it has not been truly reported. I have them from one who was a member.

"It was stated to the council by one of the ministers that Dr. Stone and his family *wish'd* to go to San Francisco. Dr. S. stated in writing his convictions that he *ought* to go.

"There was first an informal expression of opinion on the part of the members of the council on the main question, and *thirty* said he ought to go, while *eighteen* thought he ought to remain in Boston, and *five* were undecided. Then followed a long and animated discussion as to whether Dr. S. *desired* to go or not. Evidence was given that he did so desire, and would be disappointed if the council did not advise his dismission. Dr. Kirk and others said the evidence was conclusive. But the *bitter* opponents of his leaving Boston—perhaps a dozen in all—objected to the admission of the testimony. Hon. Linus Child then drew up a preamble and resolution, excluding the testimony which had been given respecting Dr. S.'s *desire to go*, and founding the opinion of the council that he ought to go upon the reasons stated in Dr. S.'s letter. Amidst confusion and excitment this document was voted down, 23 to 18; and this was communicated to the church and pastor.

"The papers said 'the council decided he ought to remain.' It decided no such thing. *It gave no advice.* It came to no "*result*," and *formally* expressed no opinion on the main question. The only expression of opinion was the informal one that he ought to go, by a majority of twelve.

"Drs. Bushnell, Anderson, and others, who were present, know the importance of the position to which Dr. S. has been called, feel that he ought to go, and it is not unlikely the call of the San Francisco church will be renewed, and that another council will *decide* the case in favor of his going."
—*Independent of Nov. 3d.*

## New York Correspondence

NEW YORK, Oct. 25, 1864.

EDITORS PACIFIC.—Yesterday I saw the steamer Ocean Queen start for Aspinwall with a crowd of California-bound passengers. Perhaps, as I said farewell to friends, and watched their faces grow indistinct in distance, I felt a little tinge of home-sickness. Any way, your busy hill-city, and the broad bay, and the brown hills, and friendly faces, stand very distinct in my imagination, and somewhat unconsciously my thoughts go westward with the departing steamer.

"I hear the noise about the keel;
I hear the bell struck in the night;
I see the cabin-windows bright;
I see the sailor at the wheel."

The peculiar fascination of sea-traveling is a mystery to me. There seems to be a monotony about sea-life which causes the mind to stagnate. I would hesitate to say that the sea is really monotonous; for nowhere can we find grander changes of sky and cloud, and richer gilding of rising and setting suns or mellower moons,—but for some reason, all these operations of Nature seem remote and cold. On land, sunlight and clouds seem more friendly, as they clasp trees, hills and mountains in their arms. Earth seems graded up toward heaven, and thought rises by steps,—but on the broad ocean it lacks such familiar supports; it seems stupefied, overwhelmed by the symbols of power and infinity which it sees; it cannot talk familiary with Nature out in these vast and solemn solitudes.

Speaking of the sea reminds me that the PACIFIC has lately contained some very wholesome sea-side sketches from the pen of an honored member of the editorial triumvirate. Very "human-hearted" are those marine epistles. Out of the reluctant claws of the crab and the jaws of the leviathan, the writer snatches wisdom. Even the villainous little toredo, with such an interpreter, becomes both prophet and preacher to men. Tell us, friend B.——, why is it that mortal languor and stupor afflict the landsman at sea, even after the little inflictions of sea-sickness are over?

One more marine item, and positively the last. A few days ago I saw the new steamer "Henry Chauncey" launched from the yard of Wm. H. Webb in this city. This ship belongs to the P. M. S. S. Co. and is to join her (or rather his) sister ships Constitution, Sacramento, and Golden City in the Panama route. The Chauncey is about the size of the Constitution, and seems, if possible, sharper. The noble ship slid bravely into the waters. I have no adjectives that will do justice to the really elegant and graceful ship. Perhaps the epithet of a Yankee bystander will express the sum of architectural excellence—*slick*.

Rev. Dr. Bellows was warmly welcomed on his return from California.

I saw Rev. Dr. Anderson on the street yesterday, with his haversack on his shoulder, just from "the front."

New York is rich in libraries and art galleries. To-day I visited the Gallery of the New York Historical society. This collection of paintings and statuary is choice and rare. Jarve's representative works of the old masters are here. Crawford's productions in marble are truly wonderful. I was particularly pleased with his "Adam and Eve." These splendid forms and tenderly beautiful features seem not the product of the slow chisel, but rather look as if a warm and potent Spirit had evoked them from willing material, at a single impulse of creative energy.

Dr. Abbot's Museum of Egyptian Antiquities is here also. In it are mummies of men and women of 2,000 years ago, and of the sacred animals, such as the Divine Bull, the cat, and the crocodile. Very hideous the sacred bull seems now, with its glazed eyes staring coldly out of its decayed trappings, upon the alien light of the nineteenth century. One of the human mummies suppcsed to be that of a beautiful princess of 1,800 summers ago, attracts attention for its lingering tints of the beauty which it once had. But alas! how Time mars beauty! This black, shriveled, ugly mass—was this once beautiful?

I saw paintings which faithfully imaged human affairs for thousands of years. Nothing so much impressed me with a sense of their fidelity to real life, as their prevailing tragic aspect. Conflicts, Martyrdoms, agonies of body and of soul, these are the materials of history; Oh when shall these things end? When will men learn that sin inevitably brings tears and blood, and that peace will reign over human affairs, calm and cheerful and supreme as the sun, only when righteousness and love frame the rules of human conduct. J. A. D.

## PROGRESS OF THE WAR.

If we had not been at war for so long a time, and had not passed through so many periods of eager expectation and intense excitement, the military situation at present might be pronounced decidedly exciting, even allowing for six or seven inches of rain within a few days. To think of the broad swath that Sherman is making through Georgia while Hood is seated like a goose by the Tennessee river; to think of Butler's blowing the end out of his Dutch Gap Canal to make way for his gunboats where they will be felt; to think of Sheridan's further punishing of Early and making for Lynchburg; to think especially of the sudden subsidence of the foes that are of our own household, since the election has demonstrated their weakness, is certainly not very unpleasant thinking for one who loves his country, and watches for the end of this war.

The latest news that we get from Sherman is through the rebel papers, which announce that he was only eighteen miles from Macon, on Sunday, the 20th ult. He was marching in two columns, and making a clean sweep. He had captured a portion of the Georgia Legislature. Augusta and Milledgville, as well as Macon, he seemed likely to take in his way to Savannah. No considerable resistance is intimated, or seems to be expected. The rebel congress is hurrying through laws to compel the independent Governors of the Gulf States to combine their militia for the common defense. But they are doubtless too late. "The horse is gone." And some other *things* are probably gone too—those *chattels* whom they have contemplated making into soldiers. Let the recruiting officers meet Sherman as he comes to the Atlantic coast, and they will doubtless reap a harvest.

The designs of Hood are still undeveloped. What he meant to do was doubtless to trouble Sherman, but as he has failed in that he may take it into his head to trouble somebody else. But Gen. Thomas will require a share of his attentions at least. A speech by Jeff. Davis at Columbia, S. C., shows how ignorant he was of Sherman's real designs.

"I have just returned from that army from which we have had the saddest accounts—the Army of Tennessee—and I am able to bear to you words of good cheer. That army has increased in strength since the fall of Atlanta. It has risen in tone; its march is onward; its face looking to the front. So far as I am able to judge, Gen. Hood's strategy has been good and his conduct has been gallant. His eye is now fixed upon a point far beyond where he was assailed by the enemy. He hopes soon to have his hand upon Sherman's line of communications, and to fix it where he can hold it. And if but one-half—nay one-fourth—of the men to whom the service has a right, will give him their strength, I see no chance for Sherman to escape from a defeat or a disgraceful retreat. I therefore hope, in view of the contingences of war, with all confidence which I found in the army, that within thirty days, that army, which has so boastfully taken up its Winter quarters in the heart of the Confederacy, will be in search of a crossing on the Tennessee River."

The frauds attempted on the part of the agents of the State of New York with respect to the soldiers' votes has properly attracted a great deal of attention. Gov. Seymour seems determined to look upon the matter in a wrong light, and professes a great deal of apprehension lest the rights of certain citizens of New York should be invaded. He has by proclamation, appointed a Commission, consisting of three eminent gentleman, to investigate the matter. The Government has given them all needed facilities for conducting their investigations, and by its dignity and spirit of conciliation contrasts favorably with those who decry it.

The Rebel Congress would seem to be in that condition of unstable equilibrium which betokens approaching downfall. Reconstructionists are showing their heads, and with Vice-President Stephens as leader, are able to make considerable stir, to say the least.

Here is a little speech by the President on the occasion of a Republican Club's calling upon him recently which in the brevity of the usual dispatches from the East may properly find a place in our war column:

Fellow Citizens: I was promised not to be called on for a speech to-night, nor do I promise to make one; but, as we have been hearing some good news for a day or two, I propose that you give three cheers for Sheridan. While we are at it, we may as well consider how fortunate it was for the seceah that Sheridan was a little man. If he had been a large man there is no knowing what he would have done with them. (Applause.) I propose three cheers for Gen. Grant, who knew what use to put Sheridan to. Three cheers for all our noble commanders, and soldiers, and sailors, and three cheers for the people everywhere who cheer for soldiers and sailors."

And here are a few kind words, from Fredericka Brewer, of whom we might easily judge, from her books, which side she would take in this struggle:

"I cannot but believe, with you, that this war is providential, and after its worst is done, its woes are past, will serve as a baptism for a new and higher life. A baptism of blood, it is true, and terrible it is; but the grace of God will turn the very wounds, to eyes which see his will, to fountains of sympathy and charity. God bless America! My heart is there now more than ever; and were I younger, I would be there soul and body, and mix among those who take care of the sick and wounded. But I am old, and shall hardly ever more cross the Atlantic, except with my warm wishes.

## MARRIED.

In this city, November 23d, by the Rev. Dr. Cheney, at the First Baptist Church, Daniel T. Phelps to Eliza J. Donellan, both of this city.

In this city, November 23d, by Rev. O. P. Fitzgerald, Wm. C. Harrington to Mary E. Kimball.

In this city, November 12th, by Rev. G. R. Baker, J. C. Smith to Mrs. Delish M. McDonald.

In this city, November 24th, by the Rev. H. Stebbins, William Morrison, of Alvarado, to Juliette M. Allen.

In this city, November 22th, by the Rev. C. D. Cushman, assisted by the Rev. S. D. Simonds, Joseph B. Ireland to Mrs. Emma Boxton, both of this city.

In Butterfly Valley, Plumas county, Nov. 15th, J. Ball to Eleanor M. Massey.

In Fairfield, Nov. 19th, Henry Pangburn to Mrs. Adaline Russell.

In Columbia, Nov. 15th, J. J. Franklin to Lucy A. Harrison.

In Jackson, Amador county, Oct. 30th, W. H. H. Metz to Margaret Whitfield.

In Sacramento, November 22d, Wm. N. Ballou to Hattie Baker.

At Grand Island, Colusa county, November 16th, P. A. Earp to Martha E. Helton.

In Santa Cruz, November 18th, Horatio Weymouth to Laura Felker.

## DIED.

In this city, November 23d, Sarah A., wife of Richard Chenery, (Navy Agent) and daughter of G. D. Peck, M.D., of Northampton, Mass.

In this city, November 21st, Mrs. Eleonora Bergenheim, a native of Sweden, aged 38 years.

In this city, November 19th, Charles Edward Rayner, youngest son of Edward Highton, late of Liverpool, (Eng.)

In this city, Nov. 21st, at City and County Hospital, S. Peterson, a native of Norway, aged 22 years.

In this city, Nbvember 23d, Charles H. Root, a native of Westfield, Mass, aged 27 years.

In this city, Nov. 22d, at City and County Hospital, Hiram Lamb, a native of New Hampshire, aged 45 years.

In this city, November 24th, eldest daughter of J. N. Baily, a native of Bennington, Vermont, aged 14 years and 4 months.

In this city, November 24th, James T. Reardon, a native of London, (Eng.) aged 36 years.

In this city, November 24th, Martha F., wife of J. B. Campbell.

In this city, November 24th, Captain Hiram Fairchild, (printer) aged about 50 years.

In this city, November 23d, Sydney Lyon, son of L. and Laura White, aged 2 years, 11 mos.

In this city, November 24th, Louis Philip, son of Louis and Sarah Siegel, aged 4 years 9 mos.

In this city, Nov. 25th, at City and County Hospital, J. L. Camet, aged 41 years, a native of France.

In this city, Nov. 23d, at City and County Hospital, John Evans, a native of Virginia.

In this city, November 27th, Edward E. Powers, President of the Eureka Typographical Union, aged 48 years.

At Knight's Ferry, Nov. 23d, Eugene R. Woodman, eldest child of Mr. and Mrs. P. R. Woodman, late of Columbia, aged four years and 10 mos. God loved Eugene, and called him home to heaven. D.

In Mariposa, November 6th, B. Eamaison, aged 82 years.

In Searsville, San Mateo county, November 17th, Joseph Kendall, aged 61 years and 4 months.

In Oakland, November 19th, Mrs. Phebe W. Calkin, aged 53 years and 10 months.

In Stockton, Nov. 15th, Francis A., son of Wm. H. and Georgia A. Lyons, aged 9 years.

In Lagrange, Nov. 11th, John M. Carter, aged 64 years.

In Green Valley, Sonoma county, Nov. 12th, Jas. Rowe, aged about 30 years.

In Marysville, Nov. 15th, Almy, wife of Isaac G. Shepard, aged 36 years.

## San Francisco Jobbing Prices Current.

CORRECTED WEEKLY BY DODGE BROS.,
Wholesale Provision Merchants, 406 Front street.

| | |
|---|---|
| Flour, extra, ₱ bbl | 12 50 @ — |
| Do Superfine | 10 50 @ 11 00 |
| Corn Meal, ₱ 100 lb | 4 50 @ 4 75 |
| Wheat, ₱ 100 lb | 3 75 @ 4 00 |
| Oats, choice, ₱ 100 lb | 3 00 @ 3 15 |
| Barley, ₱ 100 lb | 3 00 @ — |
| Beans, ₱ lb | — 3½ @ — 4½ |
| Potatoes, ₱ lb | — 3 @ — 3½ |
| Hay, ₱ ton | 32 00 @ 37 00 |
| Live Oak Wood, ₱ cord | 7 — @ 8 — |
| Beef, on foot, ₱ lb | — 2 @ — 4 |
| Beef, extra, dressed, ₱ lb | — 2 @ — 7 |
| Sheep, on foot, ₱ lb | — 1½ @ — 2½ |
| Hogs, on foot, ₱ lb | — 4 @ — 6½ |
| Hogs, dressed, ₱ lb | — 6 @ — 9½ |
| **Groceries, Etc.** | |
| Sugar, crushed, ₱ lb | — 16 @ — 17½ |
| Do China, ₱ lb | — 11½ @ — 13 |
| Coffee, Costa Rica, ₱ lb | — 21 @ — 23 |
| Do Rio, ₱ lb | — @ — 23 |
| Tea, Japan, ₱ lb | 70 @ — 72½ |
| Do Green ₱ lb | 80 @ — 85 |
| Carolina Rice, ₱ lb | — 9½ @ — — |
| China Rice, ₱ lb | — 5½ @ — 6 |
| Coal Oil, ₱ gall | — 60 @ — 65 |
| Candles, ₱ lb | — — @ — 22 |
| Ranch Butter, ₱ lb | — 40 @ — 50 |
| Isthmus do ₱ lb | — 30 @ — 40 |
| Cheese, California, ₱ lb | — 15 @ — 25 |
| Eggs, ₱ doz | — 30 @ — — |
| Lard, ₱ lb | — — @ — 19 |
| Ham and Bacon ₱ lb | — 15 @ — 19 |
| Shoulders, ₱ lb | — 10 @ — 12½ |

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Suited to all the various processes for extracting SILVER.

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# THE FARM.

## "HOW ARE YOU, SANITARY?"

Down the picket-guarded lane
Rolled the comfort-laden wain,
Cheered by shouts that shook the plain,
Soldier-like and merry—
Phrases such as camps may teach,
Saber cuts of Saxon speech,
Such as "Bully!" "Them's the peach!"
"Wade in, Sanitary!"

Right and left the caissons drew
As the car went lumbering through,
Quick succeeding in review
Squadrons military—
Sun-burnt men, with beards like frieze,
Smooth-faced boys, and cries like these—
"U. S. San. Com.!" "That's the cheese!"
"Pass in, Sanitary."

In such a cheer it struggled on,
Till the battle-front was won;
Then the car, its journey done,
Lo! was stationary.
And where bullets whistling fly,
Came the sadder, fainter cry,
"Help us, brothers, ere we die—
"Save us, Sanitary!"

Such the work. The phantom flies,
Wrapped in battle-clouds that rise;
But the herp's dying eyes,
Veiled and visionary,
See the jasper gates swung wide—
See the purer throng outside—
Hear a voice to those that ride,
"Pass in, Sanitary!"

## EARLY IMPORTATIONS OF CATTLE.

The first horned cattle brought to America from Europe were imported by Columbus in his second voyage in the year 1493, consisting of one bull and several cows. The Portuguese took cattle to Acadia the same year that country was settled. The first cattle introduced into Virginia was previous to 1604. In 1610 Sir Ralph Lane imported cows into that colony from the West Indies. In 1611 Sir Thomas Gates brought into the same settlement one hundred cows, besides other horned cattle. In 1620 the number of horned cattle in Virginia was about five hundred; in 1639 thirty thousand; in 1647 only twenty thousand, including bulls, cows and calves.

The first cattle imported into the Plymouth Colony were introduced by Edward Winslow in 1642, consisting of three heifers and a bull.

In 1609 sixty or seventy cows and oxen were imported under the direction of Thos. Higginson, formerly from Leicestershire, England, for the Governor and company of the Massachusetts Bay; in New England in 1636, when cows were so high as to command from $125 to $130 each, a quart of milk could be bought for four cents, a pound of butter one shilling, and a pound of cheese for ten and one-half cents.

The first importation into New Netherlands (now New York) was made in 1625 from the Island of Texal, in Holland.

Cattle were introduced into the settlement on the Delaware by the Swedish West India Company, from Sweden, in 1627.

The first cattle introduced into New Hampshire were from Denmark, and imported by Captain John Mason and his associates in about the year 1632.

The first cattle introduced into Carolina were brought from England by William Sayle in 1670.

Gen. Wade Hampton and Col. John Singleton were both engaged in importing cattle before the Revolution.

1773 Messrs. Goff, Ringold and Patten, of Maryland, sent out an order to England for superior cattle for the purpose of improving the breed in the United States. This was probably the first introduction of improved cattle imported into this country, and from which it is supposed originated the famous "Patton Stock" in Kentucky.

The first effort to *improve* the breed of cattle in this country that we have any account of was made by Matthew Patton, of Virginia. This breed of cattle was held in great estimation and was generally spread through the country. Up to the year 1817 all the English cattle in Kentucky were derived from the Patton Stock.

Soon after the war of 1812, Col. Lewis Sanders, of Kentucky, imported from England in 1817, in all, twelve head—four short-horned bulls, and four short-horned cows, and the other four Herefords. These were known as the importation of '1817.

In 1817 the late Henry Clay, the great statesman, of Kentucky, imported two or three Hereford cattle; a few years after, one bull and two cows of the same breed.—*American Stock Journal.*

## TO GROW LARGE CURRANTS.

A correspondent of the London *Floral World and Garden Guide* says: "On going through Covent Garden Market, last summer, I was much struck with some very large currants—black, red, and white. They were exposed for sale in small, round baskets, in the central avenue, and the price, I think, was one shilling per basket. They were intended for dessert. It would be a very great gratification to me to be able to produce currants as large as those, and I do not see why I should not be able to accomplish it, if you will give me a little assistance. Pray let me into the secret of the mode of culture I must pursue to obtain black currants, red currants, and white currants, as large as those which I have mentioned." To which the editor replies: "There are two grand points in the production of those magnificent bunches of currants which make visitors to Covent Garden dissatisfied with what they have at home. In the first place, the varieties are peculiar, and it is their nature to produce large bunches of large berries; in the second place, the growers spare no pains to bring them to perfection, and secure all the high qualities characteristic of the varieties grown. To grow these currants, make the plantation in an open, sunny position, on a stiff, well-manured loam; plant the trees five feet apart each way, and annually, in autumn, trench in a dressing of half rotten dung between the rows, and in such a way as not to damage the roots of the trees. While the trees are small, kitchen crops may be grown in the mid spaces; there cannot, in fact, be a better place for cauliflowers and lettuces. At the autumn pruning all the young shoots are cut into two inches, so that the plantation looks unsightly until the trees begin to grow again."

## NOTES AND ITEMS.

HARNESS GALLS.—a correspondent of the *Rural Yorker* says:—"Take dry white lead, have it fine, put a little in a paper in your pocket, and when you stop your team, or several times a day, put a little of it on the galled places. This will soon heal them."

PRESERVATION OF FRUIT.—The Russians preserve fruit by packing it in creosotized lime. The lime is slackened in water in which a little creosote has been dissolved, and is allowed to fall to powder. The bottom of a plain deal box is covered with it one inch high, and over it is a sheet of paper. Upon this the fruit, well selected and cleaned, is arranged; over this another sheet of paper and a stratum of the prepared lime, putting on the corners a little powdered charcoal. The whole box is filled in this way, and a well fitting lid nailed down. It is said that fruit thus kept will remain intact one year at least.

A QUARTER OF GRAIN.—A speaker at the Corn Exchange meeting in London, gave the following standard weights to the quarter of eight bushels of the different grains: Wheat 496lbs. to the quarter—equal to 62lbs. per bushel; barley 400lbs.—equal to 50lbs. per bushel; oats 320lbs.—equal to 40lbs. per bushel.

CLOVER ROOTS FOR MANURE.—I believe in red clover, frequent cropping, and as a consequence, frequent seeding with new clover, so as to fill the ground as soon as practicable with the roots; then kill these roots with the plow, rot them into manure, raise a crop or two of grain, and repeat the process. In short, the oftener you fill the ground with clover roots and turn them into manure, the better. This is my system of agriculture.—HON. GEO GEDDES, *in Country Gentleman.*

TO KEEP SWEET POTATOES.—Place 3 by 4 pieces upon the floor, set the box upon them, a few dry leaves in the bottom of the box, pour in the potatoes, which should be exposed to air only long enough to dry off outside moisture, and all cut and eaten ones taken out. When the box is full, put a few dry leaves on top, cover loosely with the lid, leaving spaces for the moisture to escape. Place another box on top of it and proceed to fill in the same way. The potatoes should be put at once where they are to remain—not left three or four days and then moved.—*Cor. Country Gent.*

[From the Mercantile Gazette and Prices Current.]

## THE SILVER MINES OF MEXICO.

The great staple of Mexico has hitherto been silver. It has been almost exclusively by that metal that it has paid for the commodities which it required from Europe. The annual silver coinage, we learn on the authority of a gentleman who presided for many years over one of the chief mining districts consist; for the produce of the principal mints, amounted, until recently, to about $20,000,000, to which may be added $7,000,000 worth of the metal which was smuggled uncoined out of the country, the two sums combined representing the net annual silver production. A large proportion of this came to England, and enabled her to meet the demands for the metal by India. Humboldt has expressed a hope that the Mexicans would some day turn their attention to producing articles of intrinsic value, and not those which are merely a sign to represent it. But silver and gold are as much articles of intrinsic value to the producer as coffee, spices or sugar. The same great traveler stated as a fact, corroborated by the highest authority, that two-thirds of all the silver circulating in the world was the produce of the Mexican mines. The mineral resources of Mexico, however, can scarcely be said to have been yet even explored. There has been no geological survey, and its richest mining district, Sonora, is still almost a *terra incognita*. Humboldt may some day be proved to have been fully justified in the expression of his apprehensions that, should the mineral wealth of Mexico be ever thoroughly developed, Europe would be ruined in mediæval parlance, by excessive wealth. That the quantity which has hitherto been raised might be tripled with ease, no person acquainted with the country can entertain a doubt; for, since it has been found profitable to work the poor ores which occur in exhaustible masses, silver mining has become a much more regular and steady pursuit. It was formerly carried on very clumsily. When water was reached the mine was abandoned; but, notwithstanding the unscientific method of working which prevailed, the yield was sometimes immense. A single vein, only 100 feet in length, produced, in six months, 433,274 pounds troy of silver, valued at £1,000,000. The great mine of La Luz, in the province of Guanaxuato, produced annually, for five years, a net profit of £1,000,000; it then suddenly fell off in productiveness, and was afterwards abandoned. The veins are sometimes most capricious, both in their continuance and in their yield. Deposits of enormous thickness often contract in depth and dwindle to the form of a wedge. Others, which present every indication of indefinite extension, suddenly diminish to a thread. Notwithstanding this uncertainty, silver mining in Mexico is a favorite, and, on the whole a profitable pursuit, and much native capital is embarked in it. At the time of Humboldt's visit there were 500 mining establishments in the country, and from 3,000 to 4,000 veins or masses of rock were worked. One of these veins, in the State of Guanaxuato, from 130 to 140 feet wide, was worked to the length of eight miles.

The geological character of the districts in which the silver ores occur varies considerably. In the great central plateau of Anahuac they are found in porphyry characterized by the constant presence of hornblende, and the almost entire absence of quartz. In other places the deposits occur in siemite. In Guanaxuato, probably the richest mineral district of Mexico, the ore lies in a formation of clay-slate, while in some places it is embedded in transition limestone. The only auriferous vein worked as gold mines are in Oaxaco, where they traverse formations of gneiss and mica-slate; but many of the silver veins contain a proportion of gold, which is separated from the silver by the well known process in metallurgy called parting.

"Of the excellence of the mines of Mexico," wrote Mr. Ward, in 1827, "no doubt can be entertained; for if ever mining was reduced to a certainty, it was so in Mexico before the revolution. It might be fluctuations, but they originated not in the mines, but in causes totally unconnected with them, which rendered the supply of quicksilver and other indispensable articles more or less precarious." It is in the immense masses of ore which they are capable of producing, and not in the proportion of silver contained in it, that the riches of the chief mining districts consist; for the produce of silver in proportion to the rock operated upon did not, previously to the revolution, according to the best Spanish authorities, exceed two and a half ounces to the hundred weight. The large capitals invested by the old Spaniards in the mines were almost entirely withdrawn after the revolution, and we have the high authority of Mr. Ward for the statement, that there never was a greater spirit of enterprise, more liberality, or, in general, better faith, displayed in any part of the world, than among the miners of Mexico before the year 1810. Unexampled prosperity was their reward; but after the great convulsions of 1810, 1811 and 1812, there remained to denote, amidst the general wreck, the epoch of splendor which immediately preceded it.

There is scarcely a town in Mexico that does not owe its origin directly or indirectly to the mines, and considerable towns have survived the prosperity which gave them birth. Almost the whole landed property in the country was, before the revolution, in the hands of nobles or others, who had made fortunes by successful mining, and agriculture has followed in the direction of mining adventure. There are few instances in which a district of known richness has disappointed the hopes of those who possessed the means of thoroughly exploring it. The chances of loss diminish in proportion to the extent of the operations; for although a poor miner may lose his all, by working upon an ill-chosen spot, few instances have occurred in which a district of known richness has failed to make a profitable return. Some of the mines have proved singularly rich, as the great mine of La Luz, to which reference has been made, to which may be added the mine of Zavala, which produced 4,000,000 dollars' worth of silver in two years; and the metalliferous dust collected at the mouth of the mine was eagerly bought by proprietors of amalgamation works, who traveled from fifty to sixty leagues for the purpose of obtaining it, at the rate of one dollar for the pound of ore. Workings of this high return are not, however, the most enduring, and the greatest losses in Mexican mining have been occasioned by the injudicious search for rich veins, while the comparatively poor were neglected. The great Real del Monte mine, to the operations of which we shall presently advert, raised annually 30,000 tons of ore, from every ton of which is extracted sixty ounces of silver; or a six-feet cube of pure metal was produced from a cube of seventy-four feet of rock.

This mine, or rather group of mines, affords one of the most striking illustrations of the fluctuations of prosperity on record. Prior to the year 1749 little was known of the Real del Monte, except that it had yielded considerable quantities of silver from irregular and detached surface-workings, and it was temporarily abandoned, as the difficulty of keeping the waters under increased; but having been taken in hand by the celebrated Count de Regla, he pursued the rich veins to the depth of two hundred yards from the surface, employing for pumping five thousand mules. He thus extracted, at a comparatively small cost, up to the time of his death in 1781, silver to the value of 15,000,000 dollars. In 1798 the mines were abandoned, from the impossibility with the means at command of longer contending with the water. In 1824, they were taken by an English company, machinery of enormous power was transported from England to Vera Cruz, and from thence at immense cost to the mines. They were found quite as rich as had been anticipated, but the result of twenty-three years of energetic working was that, although the mines had produced 19,481,475 dollars worth of silver, the expenditure had reached the larger sum of 15,851,638 dollars, leaving a loss of nearly 5,000,000 of dollars. It is scarcely surprising that the energy and perseverance even of English adventurers should have been exhausted after so long a period of heavy outlay and hopes deferred. The English company was accordingly dissolved, and its mines and property were sold to a company of Mexican adventurers.

One of the veins which had been acquired by the English company, but which had been neglected by reason of the comparative poverty of its ores, was then worked energetically by the new company. It is now the Rosario Mine. The sum of £9,000 only was expended in putting it into working order, and this was repaid by the produce of the following year. At the end of twelve years the working of the Rosario Mine has resulted in the net profit of 5,898,205 dollars, or £1,769,041. During the latter portion of this period, however, the mine so much improved that, in the five years terminating in December, 1852, a clear profit of £980,109 was realised, being at the rate of £246,027 per annum.

It may be interesting, as illustrating the prospects of silver mining in Mexico, to give a tabular statement of the cost and profit of the Rosario Mine for a period of ten years, ending December, 1852, which we are enabled to do from official documents:

| Date. | Silver Produce Value. | Cost. | Profit. |
|---|---|---|---|
| 1851 | $ 169,422 | $ 89,375 | $ 80,063 |
| 1852 | 434,057 | 212,179 | 211,944 |
| 1853 | 953,285 | 443,242 | 288,110 |
| 1854 | 1,078,091 | 615,449 | 462,642 |
| 1855 | 1,206,762 | 776,604 | 383,779 |
| 1856 | 1,289,879 | 993,502 | 706,379 |
| 1857 | 1,650,276 | 1,034,316 | 1,116,316 |
| 1858 | 1,361,540 | 691,462 | 98,772 |
| 1859 | 2,221,877 | 1,098,877 | 1,122,900 |
| 1860 | 2,460,268 | 1,130,899 | 1,146,977 |
| 1861 | 2,463,267 | 1,238,304 | 1,225,571 |
| 1862 | 2,291,835 | 1,151,038 | 1,140,796 |
| Total | $18,498,770 | $9,643,963 | $8,535,205 |
| Sterling value about | £ 3,697,655 | £1,928,612 | £1,767,041 |

The group of mountains in which the mines of the Real del Monte are situated, is from 1,000 to 3,500 feet above the level of the plain which runs for about sixty miles nearly on a level from their foot to the city of Mexico. Within this group there are three principal mining districts, namely, the Real del Monte, Pachuca and El Chico. The Real del Monte may be said to have acquired all the principal riches of that district, and also those of Pachuca, but there are many places not included in their rights in which other Bonanzas may be hit. An English company is now at work near Rosario, in the hope of obtaining a similar prize. The town of Real del Monte enjoys a delightful climate, and at so great distance from it is the village of St. Sebastian, lying at the bottom of one of those rifts or barrancas so frequent on the table-lands of Mexico. From the edge of a stupendous precipice the spectator may look down a perpendicular scrpe 2,000 feet in depth. St. Sebastian possesses a high temperature, and supplies Real del Monte with pine apples, oranges, plantains and other tropical fruits. In the descent from Real del Monte, a distance of twelve miles, a traveler may pass in winter, in three hours, from a region of ice to one of the sugar-cane and the banana.—*London Quarterly Review, April, 1864.*

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